MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

"The same motive which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

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Churchgoer and Dontbelieve Engage in Friendly Discussion

Arranged by Rev. Henry Meyer, Batavia, Ohio.

(Continued from last week)

"I must say, Mr. Churchgoer," said Mr. Dontbelieve, to his opponent as they sat at the chess table in the former's library, "your foresight in chess is not on a par with your insight into religious matters. Why, that's almost a 'fool's-mate.'"

"Not far from it, I must concede," answered Mr. Churchgoer, "but the series has hardly begun. That puts you in the lead. But we are so intent on our game we are forgetting our guest. Pardon us, Mr. Freethinker, for being so thoughtless."

"I am sure," replied Mr. Freethinker, "no apology is necessary. The game requires concentrated thought. Besides, I am accustomed to stand aside and watch others do the squabbling. I like to feel free and untrammeled."

"Yes," continued Mr. Dontbelieve, "that's even part of his religion. Suppose we start the discussion for the evening by having you state your ideas on religion, Mr. Freethinker?"

MR. FREETHINKER: "With pleasure! I think they ought to prevail more generally, as they surely offer a home, in the realms of thought, to the 'blessings of liberty.' In matters of religion I am absolutely free. Being independent of all rule in matters of thought, I enjoy many advantages. I can think with greater intensity along a given line, because I am not hampered by theories to which my considerations must conform, I can think with greater concentration, and I can think freely. Why should a man exchange freedom for slavery?"

MR. CHURCHGOER: "Indeed, that sounds inviting. I have often thought of your kind with great longing, Mr. Freethinker. In fact I should be a 'freethinker' myself, if it were not for two difficulties."

MR. DONTBELIEVE: "Surely they must be important to prevent your enjoyment of such a great boon!"

MR. C.: "The fact is they are: I consider them vital."

MR. F.: "At least they will be interesting. What may they be?"

MR. C.: "I can express them in a few words: A 'freethinker' is, first of all, not free, and secondly, he is not a thinker. Those are my only difficulties."

MR. F.: "But you are certainly not in earnest, Mr. Churchgoer. How do you arrive at this delusion?"

MR. C.: "And you really think you are free in thinking, Mr. Freethinker? Let me put you to the test. Think now, with as much intensity, with all possible concentration, and as freely as you can, that two plus two are five, or that eggs are still a quarter a dozen, or that the Reds won the pennant. Or——"

MR. F.: "But there you are getting down to facts."

MR. C.: "And with what, if not with facts—hard, stubborn facts—does religion deal? No, Mr. Freethinker, you are not free in your thinking. Every object of your thoughts is objectively independent of them. And if you are not free, and your mental exercise does not conform to reality, you cannot call it 'thinking.' Some other word like 'imagining' would be more accurate."

MR. D.: "To sum up the matter in a classic phrase, it seems to me, as to freethinkers, 'they aint no sich animal.'"

MR. C.: "Inelegant but accurate. For in what does this much-vaunted 'freethinking' consist? Merely in this, that according to him one truth is believed, whilst another, equally well-grounded, is rejected; one fact is accepted, whilst another, equally well-authenticated, is denied. And to think that such a method is dignified with a name and has followers!"

MR. D.: "It's a bad time for the hyphen. You had better take the hyphen out of your name, Mr. Freethinker."

MR. C.: "Let me read something to the point from Le Jeune Apoligiste. Thiers spoke on the freedom of instruction in the French Parliament in 1849. Some one interrupted him with the remark that the Church was the enemy of free thought and therefore of the fundamental dogma of modern society. I shall translate Thiers' answer: 'I flatter myself that I belong to modern society; I have also given much study to this so-called free-thought; but I have always found that religion hinders the thinking of those only who are not fit for thinking.'"

MR. F.: "Of course, I have always held that religion must make good before two tribunals, the mind of the believer and the conscience of society, and I have been willing to concede that historically it will stand the cross-examination of the latter. However, I have never tried to measure it up with the former. I must give it a little more study."

MR. C.: "One of the opening sentences of a very able work, 'A Christian Apology by Paul Schanz, D. D.,' includes a statement similar to yours. I have several excellent works on the subject of Apologetics. You would find them very interesting. Take along this first volume of De Vivier's Christian Apologetics, as it is too late now for me to read any of it to you."

MR. D.: "Yes, we must be going. I have promised Mr. Scoffer to extend to you his invitation for an evening at his house next week. May I tell him both of you will be there?"

Mr Churchgoer promised to go, but Mr. Freethinker pleaded a previous engagement.

(To be continued)

THEIR ESTIMATE OF LUTHER'S PERSONALITY.

C. E. FELTON,

(Former President Harvard, in his "Familiar Letters from Europe," pp. 80, 81).

"It is singular how certain names grow upon you in Germany, and others diminish: at least they have done so with me. Take Luther and Albrecht Durer. All the world knows the former, and perhaps something of the latter. But I could not bring up my conception of Luther in Germany to the idea I had of him before. I saw his manuscripts, collections of his works and portraits; but his big drinking cups were, after all, the most prominent memorials he left behind him. He was a jolly old soul, hearty and honest, I dare say, and banged away at the Pope and the devil with good will and good effect. **But there was nothing high and grand about him.** I went to see the place where the devil is said to have helped him over the walls of Augsburg: but even there, **not a gleam of poetry associated itself with his name.** The huge drinking cup seemed to swallow up everything; and the couplet, said to be his, appeared to tell the whole story:

"'Who loves not wine, woman and song,
Remains a fool all his life long.'

"In short, his burly face and figure, and the goblets that testify to his powers, made it absolutely impossible for me to connect **any heroic idea with the man.**"

REV. CHAS. A. STARBUCK

(Protestant, of Andover, Mass., July 12, 1901).

"Think of anybody's extolling Luther as an example of **purity**, showing that he has never read Melanchthon's letter to Camerarius, and has never read that tissue of abominations which, by Martin's own acknowledgment, made his writings favorites in evil houses! Think of anybody's extolling the mildness of the man who wants the Jews' synagogues burned down 'with pitch and hell-fire,' and wants the Pope and cardinals hung on gibbets with their tongues cut out!"

Episcopal Minister's Reply and Comments by the Editor

(Continued from last week)

MINISTER:

This title had been definitely rejected by Pope Gregory I, owing to the claim of the Patriarch of Constantinople to be the Universal Bishop. Gregory wrote to him, and to the Patriarchs of Antioch and Alexandria, that the title was "blasphemous," and when the Patriarch of Alexandria, in writing to Gregory, gave to him this title, Gregory replied, "You have thought fit to make use of this proud title, calling me Universal Bishop. I beg your most sweet Holiness to do so no more . . . when your Holiness calls me Universal Pope, you deny that you are yourself what you call me universally. Far be it from us" (Collins—The Beginnings of the English Church, p. 141).

But this was not all; writing to the bishops of Illyricum, he says, "if one be Universal Bishop, it follows that you are not truly bishops at all" (Ib., p. 144; epis. IX, 68; *cf.* VIII, 30).

EDITOR:

I have not taken the trouble to verify the quotations which Collins ascribes to Pope Gregory, because the same Pope did uphold the Primacy of the Bishop of Rome, as the references below testify, and because the last quotation, which you furnish, clearly exhibits the construction which Gregory placed on the word "universal", viz., that it is not the Pope's office to rule over the whole world independently of other bishops; they have their jurisdictions and other prerogatives with which the Pope does not interfere; this, however, does not mean he cannot interfere, as he has interfered from the very first centuries, when occasion calls for it. There would be absolutely no way of preserving perfect unity in the Church, if there were not a Primate and a central authority to whom appeals might be made, should other bishops (as some have in past centuries) lead in a schism.

The Patriarch of Constantinople claimed the title of "universal bishop", and it was in contrast to this claim that Pope Gregory I chose to be called "servus servorum Dei" (servant of the servants of God).

Dudden, a Protestant authority, says: "In all his dealings with the Churches of the West, Gregory acted invariably on the assumption that all were subject to the jurisdiction of the Roman See. Of the rights claimed or exercised by his predecessors, he would not abate one tittle; on the contrary, he did everything in his power to maintain, strengthen, and extend what he regarded as the just prerogatives of the papacy. It is true that he respected the privileges of the Western metropolitans, and disapproved of unnecessary interference within the sphere of their jurisdiction canonically exercised. . . . But of his general principle there can be no doubt whatever" (Dudden, I, 475).

Gregory speaks of "the Apostolic See which is the head of all churches" (in Epp. XIII, 1).

And in Epp. V, xliv, he says: "I, albeit unworthy, have been set in command of the Church." As successor of St. Peter, the Pope had received from God a primacy over all churches (Epp. II, xlvi; III, xxx; V, xxxvii; VII, xxxvii). His approval it was which gave force to the decrees of councils or synods (Epp. IX, clvi), and his authority could annul them (Epp. V, xxxix, xli, xliv). To him appeals might be made even against other patriarchs, and by him bishops were judged and corrected if need be (Epp. II, l; III, lii, lxiii; IX, xxvi, xxvii). This position naturally made it impossible for him to permit the use of the title Ecumenical Bishop assumed by the Patriarch of Constantinople, John the Faster, at a synod held in 588. Gregory protested and a long controversy followed, the question being still at issue when the Pope died. A discussion of this controversy is needless here, but it is important as showing how completely Gregory regarded the Eastern patriarchs as being subject to himself. "As regards the Church of Constantinople", he writes in Epp. IX, xxvi, "who can doubt that it is subject to the Apostolic See? Why, both our most religious lord the emperor, and our brother the Bishop of Constantinople, continually acknowledge it."

(To be continued)

Says That This Is No Time to Sow Discord; All Nationalities Have Helped

"This is no time to sow discord among our nationalities.

All Nations Helped.

"Baron von Steuben drilled the army for Washington at Valley Forge which made possible our victories for independence. The first man in America to gain freedom for the press was John P. Zenger, a German born whose victory for free press helped the colonists to secure their rights. Washington's mounted bodyguard was made up entirely of Germans. One hundred and seventy-six thousand and eight hundred and seventeen Germans, men born in Germany, responded to Lincoln's call while the soldiers of German blood who fought for the Union would swell that figure three times. Thirty-three brigadier generals and nine major-generals in the Civil War were German-born or of German descent. Gen. Pershing, commanding our forces in France is of Alsatian-German descent. Geo. W. L. Sibert is of German blood.

"The Irish came to the colonies with a grievance and hence we find them everywhere on the firing line. Gen. John Sulivan, a North of Ireland Irishman led the first military outbreak of the colonists in capturing ammunition at Fort William and Mary, ammunition used six months later on Bunker Hill. The first sea fight of the war of the Revolution was under the leadership of Jeremiah O'Brien.

"John Barry, the father of the American navy, hailed from Wexford Ireland, and the naval honors Barry won were continued by Stephen Decatur of direct North of Ireland extraction. Richard Montgomery who fell in the attempt on Quebec was a North of Ireland Irishman. Indeed nearly half of the men who fought with Washington came from that part of Ireland.

Rev. Madison C. Peters (Bapt.), New York, Sept. 11, 1917.

Read by an Irishman.

"Charles Thomson, who read aloud the declaration on the natal day of the Republic was born in Ireland, so was Thomas Dunlay, who first printed the immortal document. The Irish Catholics may always point with pride to Fredericksburg where Gen. Meagher with his Irish lay before St. Mary's Heights and to Phil. Sheridan's matchless ride down the Shenandoah Valley.

"The Scotch made a large contribution. John Witherspoon, of Princeton, was blamed by Horace Walpole for the whole revolt. He said: 'Our cousin America has run off with a Presbyterian parson.' Among the generals of Washington, McDougall, McIntosh, Mercer, St. Clair, Stirling Stark and Henry Knox were Scotch.

"Paul Jones was a Scotch laddie of thirteen when he saw America for the first time. Alexander Hamilton the genius of the Revolution was a Scotch-Frenchman from the West Indies. Gen. Grant was a descendant from the clan Simpson.

"The patriotism of the English in the Pilgrim and Puritan of New England and the English of the South is too well known to need recital in detail.

Heroes from Holland.

"The Hollanders immortalized in the Schuylers and Cordlandts, and a thousand equally worthy heroes serve as a warning to the kaiser that if he does not look out he will get in Dutch.

"Patrick Henry, the orator of the Revolution, had a Welsh mother Thomas Jefferson was Welsh on his maternal side. Nine Welsh-born signed the Declaration of Independence, while nine more were of Welsh descent on the maternal side. Dan Morgan, the thunderbolt of the Revolution, was a Welshman. Gen. Morgan Lewis, who planned with Washington the campaign which saved Gates' wrecked army, was a Welshman.

"The Quakers gave to the Revolution Washington's most able general, Nathaniel Greene, of Rhode Island.

"By this time every American knows that but for the French who helped us on land and sea we might never have won our independence. The Poles gave us Pulaski and Kosciuszko, who unsheathed their swords for freedom.

Hebrew Gives $658,000.

"The Polish Hebrew, Haym Salomon, of Philadelphia, financed the Revolution, giving all told $658,000, not a dollar of which was ever paid back to his heirs. Upon every battlefield of the republic the Hebrews showed their patriotism.

"Where would we have been in the Civil War, but for Ericson, the Swedish shipbuilder of the Monitor. In the list of heroes we must not forget our brother in black. The first blood shed for American liberty was poured out by Chrispus Attucks, a negro, who was killed in the Boston massacre, March 5, 1707. Daniel Webster said: 'From that moment we may date the severence of the British empire.' It is said that 178,975 black Sampsons fought in the Civil War, of whom 36,847 were killed or wounded in 213 battles and skirmishes. The 9th and 10th cavalries and 24th and 25th regiments shared with their white brothers the ending of 400 years of Spanish oppression on American shores. Lincoln was right when speaking of the black man he said 'That the time might come when we shall need the strong arm and rugged Americanism of the black man to transmit our freedom to our children.'"

The Evil of Sin as Determined by Right Reason

By Rev. Bernard J. Otten, S. J.

THE SINNER IS AN EMBEZZLER.

As a necessary sequel of this self-apothesis, follows the third constituent of sin, namely, the abuse of creatures and the total perversion of their God-appointed end. As long as there is a God in heaven, to whom man on earth owes fealty and submission, all earthly things must necessarily be used as determined by God's sovereign and holy will. They are His by right of creation and absolute ownership, and He alone can assign them their destiny. It is true, He made man the ruler of the earth and all that is contained therein, but only with the understanding that man observe the conditions on which his right to rule depends. Man's first inquiry must always be: What is God's will concerning the use of my own faculties and the gifts of nature placed at my disposal? In the abstract he knows that God created all for His own glory, and in the concrete he must render God this tribute of glory in his every action. He may not think as he pleases, nor will as he pleases, nor make his own pleasures the standard of right and wrong in the enjoyment of wealth and honor and worldly power. Ruler though he be in reference to the material creation, he is still but an underling as regards the use of his ruling power. By reason of his finite nature he must needs acknowledge God as his Overlord, and to Him he is ultimately accountable for his temporal administration.

Now, in sin, this God-appointed order is fundamentally subverted. As the sinner, practically at least, makes himself the source of authority, so does he also in consequence make his own personal advantage the end of all things. He plans and schemes and labors and toils, not to promote the interests of his Creator, but solely to make all creation subservient to his own whims and fancies. His thoughts are concentrated upon himself, and the forces of his will ever revert to his own selfish ends. Whatever power he may have he directs to his own personal aggrandizement, and the means given to him for the service of God he misuses in pandering to his perverse appetite. He acts precisely as a fraudulent administrator does, who, instead of making the estate bear revenue for the lawful heirs, embezzles whatever comes within his reach. He is a dishonest servant, who wastes and squanders his Master's goods, and as far as in him lies, puts himself into his Master's place. It is from this sinful abuse of God's gifts that the lamentable economic conditions of modern society flow as their prime source. Whence comes that constant friction between capital and labor that amounts almost to a state of petty warfare? It is the necessary outcome of man's usurpation of his Creator's rights in the disposition of worldly goods. He arrogates to himself an absolute ownership, with recognized powers to use and abuse as his own fancy may dictate, and then by a most logical inference he judges that he should surround himself with as much creature comfort as possible, if not by fair means, then by foul.

Hence there is in sin a threefold evil: the rising up of the creature against the Creator; the supplanting of the Creator by the creature; the abuse of creatures for selfish ends. The first is rebellion; the second is treason; the third is robbery. And this three-headed monster is merely a human weakness; merely a necessary occurrence in the full and free expansion of man's appetitive faculties.

Investigation Shows that Billy Sunday's Trail-Hitters Are Not Converts

Many Signers of Cards at Billy Sunday's Meetings Were Churchgoers Who Needed No Revival, According to Investigator.

By George MacAdam.

The New York Times Magazine, August 12, 1917.

The first test of the real results of the three-month revival campaign recently conducted in this city by the Rev. Billy Sunday has just been completed. According to that test, the campaign was not the success it appeared to be. The evangelist departed from New York after he had succeeded in packing his huge tabernacle twice a day during his long stay. The free-will offering, which he turned over to charity, was imposing. The number of his "trail-hitters" was legion. But systematic inquiries among the "trail-hitters" has indicated that the campaign did not accomplish what its backers claimed for it.

Sunday's campaign was launched and kept at fever heat for the sole purpose of bringing about a religious awakening. And so the real test of the revivalist's success is to be found in the "trail-hitters." Sunday himself accepted this as the test. The invitation to "hit the trail" was the spiritual climax of each service. There were certain men appointed to keep tally of those who accepted the invitation, and the numbers were regularly given out to the representatives of the newspapers after each service. They were dwelt upon and advertised as the visible, tangible results of the revivalist's efforts.

Every person who "hit the trail" was asked to put upon a card, under the inscription "I now accept Jesus Christ as my personal Savior," his name and address, also the church and minister preferred, if any. After the campaign was over and Sunday had departed, these cards were sorted by a committee and distributed in packets to the ministers who were respectively designated as preferred, or, if no preference was stated, then to the minister whose church was most convenient to the given address. This was for "follow-up work"—to get into the churches the people that Billy Sunday had awakened to religion, to make lasting the work that the revivalist had initiated.

The first church in New York to complete this "follow-up work" is the Fort Washington Presbyterian church, of which the Rev. Dr. Daniel Hoffmann Martin is pastor. This church was the nearest to the Sunday tabernacle, and it may therefore be said to have been in the storm center of the campaign. Billy Sunday, like other evangelists before him, has complained that his work has not had as lasting results in communities as it should, because the clergymen have failed to do "follow-up work." Before his first communion service in July, Dr. Martin had made the effort to see, or have seen, all card-signers in his district. To assist him in this big task he engaged the services of the Rev. Dr. John S. Allen, for many years connected with the Marble Collegiate church as "the pastor for strangers." Dr. Allen is recognized as an expert in this field of ministerial activity, and it is the result of his "follow-up work" on 273 card-signers that is here given. When Dr. Allen was asked for his estimate of the gain to the church and religion due to the great Billy Sunday drive, he said:

"Before giving a direct answer, I should say a few words of the Fort Washington church district. Previous

(Continued on Page Four)

A Regiment in Which Nearly Every Member is a Catholic

THE SIXTY-NINTH TO THE FRONT.

The New York Evening World.

"The Sixty-ninth New York Infantry, officers and men, 3,700 strong, equipped and ready, finds itself included in the National Guard unit of 19,000 who will be the next American fighters to be sent to France.

"It's but little over five months since the Sixty-ninth, home from the Mexican border, swarmed out of the ferry house and swung joyously up Tenth Avenue to the tune of 'The Rocky Road to Dublin.'

"It was a royal Irish welcome the men of the Sixty-ninth got then. It will be a hearty Irish 'Good luck and Godspeed' the city will wish them when they leave for camp at Mineola Friday morning.

"Helping to put good reading into American history is no new job for this regiment.

"If the Sixty-ninth goes into service with a full complement and perfect organization now, let us not forget that in '61 the Sixty-ninth was the only regiment from New York State, with the single exception of the Seventh, that took its full quota to the front.

"The part the Sixty-ninth played in the Civil War under that gallant Irish fighter, Thomas Francis Meagher General of the famous Irish Brigade, is matter of glorious record.

"'I have seen,' said Gen. Nelson A. Miles, speaking at Chicago years later, 'I have seen the Irish Brigade many times engaged in battle, and I remember it as it passed over the green turf of Malvern Hill, going into action on that memorable day when Meagher, riding in front of the line, turned and, drawing his own brave sword, said to his command, "Come on, my good men; Ireland shall have another day!"

"'At Antietam I remember distinctly seeing the brigade ascending a crest swept by shot and shell—the morning light glistening on the bright banner of the Stars and Stripes. Alongside that banner of freedom those men carried the flag of their own native country—the Green Flag of Ireland.

"'Coming under the hot fire of the enemy both flags went down, only to be raised again by stout heroes and again to fall to earth. They rose and fell that way not less than five times until both were reddened with patriots' blood; yet they moved on together with the storm and smoke of battle to final victory.'

"With such traditions to uphold, the Sixty-ninth starts forth to do its share of fighting in the gravest of all wars on the side of principles which must at all costs prevail.

"The Empire State salutes the Sixty-ninth, confident that it will bring new honor to the Commonwealth upon the fields of France."

Hebrew Rabbi Calls Papal Message an Inspiring Epistle

Newark Evening News, Sept. 17, 1917.

"The peace message of Pope Benedict XV was referred to by Rabbi Julius Silberfeld in his sermon last night on 'The Birthday of the World,' given in Temple B'nai Abraham, as an 'inspiring epistle,' which even Jews must hail with delight.

"Only now, after three years of agony and bloodshed, has the Church made an attempt to retrieve its shattered influence through the lofty appeal for peace issued by the Pope to the belligerent nations. Although belonging to a different religious denomination, we cannot but hail with delight this inspiring epistle, by which the head of the most powerful religious organization hopes to rehabilitate the waning power of religion.

"There is no doubt that if the Jews today had an ecclesiastical authority like the high priest of ancient times, he would have taken the lead and followed the illustrious example of the first high priest, Aaron, who was 'a lover of peace and a pursuer of peace;' but alas! our ancient glory has dwindled away, and we have no man in our midst to occupy a position corresponding with the position of the occupant of the throne of St. Peter, and therefore we must bear in mind the declaration of our sages: 'Be ready to accept the truth from whatever source it may flow,' and we welcome on our New Year's eve this first sign of the reawakening of humanity from the stupor into which it has sunk.

"Let us pray on this New Year that these praiseworthy efforts, so auspiciously inaugurated by the Pope, may lead to a permanent peace, never again to be disturbed by such a disgraceful conflict."

Children's School and Playground

CALENDAR FOR THIS WEEK.

7 S. 19th after Pentecost—Most Holy Rosary.
8 M. St. Bridget of Sweden.
9 T. SS. Denis and Comp.
10 W. St. Francis Borgia, S.J.
11 Th. St. Gummar.
12 F. St. Wilfrid.
13 S. St. Edward.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What does the Church teach about Guardian Angels?

What devotion is recommended for the first Friday of the Month?

When is the feast of the Most Holy Rosary celebrated?

What is meant by a decade of the Rosary?

What are the mysteries upon which we meditate while praying the Rosary?

How are these mysteries divided?

Answers of Baltimore Catechism Clearly Explained.

Is it a sin not to fulfill our vows?

Not to fulfill our vows is a sin, mortal or venial, according to the nature of the vow and the intention we had in making it.

Where the proper conditions are present a vow is lawful and must be kept. If a promise to man is binding, how much more a vow to God. Consider the punishment of Ananias and Saphira, who failed to keep their promise and were put to death.

What is forbidden by the second Commandment?

The second Commandment forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane words.

Perjury is most dangerous to society. Blasphemy draws the anger of God upon the world. Cursing is a grave social evil for the family and the state cannot long thrive when their members curse one another.

What is the third Commandment?

The third Commandment is: Remember thou keep holy the Sabbath day.

The word "remember" is attached to the words expressing the real obligation of man in giving his loyal service to God his Maker. This affix points out the importance which God attaches to its observance.

BIBLE AND CHURCH HISTORY
Cathechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. What else did Joseph dream?

A. That the sun, moon, and eleven stars worshipped him.

Q. Did his father rebuke him?

A. Yes, saying: "What meaneth these dreams? Shall I, thy mother, and thy brothers worship thee upon the earth?"

Q. What did Jacob think within himself?

A. That God surely destined his dear Joseph for something great and high.

Q. When Jacob sent Joseph to see if all was well with his brethren, what did they say as he approached?

A. "Here comes the dreamer. Let us kill him, cast him into the pit, and say that some wild beast devoured him; and then it shall appear how much his dreams avail him."

NINETEENTH SUNDAY AFTER PENTECOST.
(Rev. Wm. Demouy, D.D.)

"Brethren:—Be ye renewed in the spirit of your mind, and put ye on the new man, who is created according to God in justice and holiness of truth" (Ephes. iv, 23).

In the spiritual life, there is no standstill,—one either progresses or goes backward. In fact, this is also true of our physical life, for what two moments are we exactly the same in health, strength and feeling!

God grants us the days of our life here upon earth that we may gain in our spiritual being, ever strengthening ourselves against temptation, and fitting our souls for the eternal delights of heaven. Hence, every moment of the time He allots us is precious—so much so that, if wasted, it is lost eternally; and whereas we might make up for it by practicing a double fervor in future, still this is not the ordinary rule with man, and for the time squandered, he will have to answer to his Maker.

It is precisely to this renewal of fervor that we are urged in the Epistle text. St. Paul viewed man in his ordinary state, and saw how much need there was for him ever to carry on a work of reform—falling, he must rise again; and fainting, he must again grow strong.

Each one who examines himself honestly will find that many are the times that he has fallen; many the opportunities he has let slip by; and much the grace he has lost. All this has happened some time or other in his life. At this very instant, it is no doubt true of him, for it is the usual way of living of the ordinary man. How, naturally, must he feel in the face of it, and what clearly is his duty? He should have remorse, recognize his weakness, enliven himself to greater fervor, and, by prayer and the practice of virtue, obtain from God the help he needs to repair the past and build for the future.

The foundation for our hope in forgiveness of the past and help for the future is God's goodness and mercy. The experience of the past tells the plain story of our inability—apart from God—to save our souls. But these qualities of God are not an excuse for the past nor a license for the future. They are an encouragement and a help.

How unfit the dignity of the Christian for him who makes little or no effort to better his life! No one can in truth feel that he is as virtuous as he should be, and persuade himself that he should have no regrets for the past. The acknowledgment of his true condition to himself and to God will indicate his sincerity and bring down upon him the helps necessary to suit him to the life he professes.

The higher you lift a little man the more he shrinks.

Minister Tells of the Failure of 400 Sects To Convert America

(Cont'nued from Page One)

whether the land of the Pilgrims and Quakers is really Christian?

Religious Education Needed.

"The third problem the Church is facing, and one which demands a speedy answer, is the problem of religious education. A generation or two ago it was safe to assume that the average American child received some training in religion and morals at home.

"This fall the Pennsylvania State Sabbath School Association reports that the Catholic and Protestant Sunday Schools together are reaching sixty per cent of the children in Pennsylvania who are of school age. But what about the other forty per cent, more than a million of the future citizens of this State? Some of them may get it at home and others may get it elsewhere, but what a commentary it is on our Christian foresight that while we insist that every child receive a secular education, we actually allow forty children of every hundred to go out into life with little or no systematic training in religion and morals!"

ADVICE BY A LITTLE COLORED GIRL.

1. If you have in your mind to say something that is not kind to a friend, read the "Sunday Visitor" and you will not say it.
2. If you are about to tell a lie before the God that made the sky, read the "Sunday Visitor" and you will not say it.
3. If you do not think to pray the Hail Mary every day, you do just like I say, read the "Sunday Visitor" and you can pray.
4. If some one asks you about your meat on Friday that you do not eat it, you read the "Sunday Visitor" and you can tell them.
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After Dinner Story

(Continued from Page Three)

parish school and the academy. I had heard time and again of the evil of mixed marriages. But I—well, I loved the keen and polished young doctor, and I thought he would prove an exception. He made the required promises, signed the necessary papers and we were quietly married in the parlor of the priest's house. I believe that my husband would die rather than break his word in even the slightest matter. The promises he was obliged to make before marriage were, as you know Reverend Father, that he would allow me to practice my religion and to bring up all our children Catholics. I can say that he never once, in all the years of our married life, deliberately broke either of these promises—I know how fiercely he had to struggle with himself at times to keep from breaking them, especially whenever he heard me teaching the children their catechism. He was honestly convinced that the sacred truths contained in the catechism were the most absurd superstitions, and it tortured him beyond expression to hear his own sons taught to believe them. He took care never to tell me this; I felt, rather than heard or saw it. Hence, in order to spare him needless pain, I gradually adopted the plan of teaching the children their catechism only while he was out of the house. I realize now that this was one of my mistakes. The children were sharp and soon began to think that there was something in their religion to hide or be ashamed of.

"The concessions which I made in matters pertaining to my religion were prompted by a desire to keep peace and I had good reason indeed to work for peace. Our first, last, and only serious quarrel took place a few years after our marriage. It arose out of a misunderstanding of some kind (religion had no part in it). In our pride and stubbornness we both went pretty far. After we had finally cooled down and come to an agreement, my husband said: 'My dear Anna, we have both suffered intensely from this unfortunate quarrel. Let us carefully guard against another such, for if we cannot live together in peace it will be far wiser for us to secure a divorce, so that each can find happiness with a truly congenial partner.' This he said in all sincerity with a view as much to my happiness as to his own.. Then for the first time the terrifying truth came home to me that I had entered upon a mutual contract which I knew to be indissoluble, but which the other party believed he could break at will. This gave me such a scare that I was ready to make almost any concession rather than risk losing my husband's affection and seeing him take another woman as wife.

"My course of weak compliance no doubt encouraged my two elder sons in their natural inclination to imitate their father. They drifted away from the faith little by little as they were gradually freed from my control. They are now twenty-eight and thirty respectively, and though they never say it in so many words, I know that in their hearts they disown the Catholic religion.

"When I saw that they were likely to apostatize, I was aroused to a sense of my awful responsibility to Almighty God for their immortal souls. I resolved to follow a different course with regard to their brother, who was several years younger. I was far more exact in teaching him his catechism, bringing him to Mass and the sacraments, and obliging him to say his prayers. I even succeeded in sending him to a Catholic school for a year or so before his First Communion. The assurance that he at least would be saved afforded me some consolation when I thought of the apostasy of his two elder brothers, and I began to hope more and more that his example and his prayers would bring about their conversion.

"Today is his twenty-first birthday. He was permitted by the authorities of his university to spend the day at home. I knew there would be several presents beside his plate at dinner. I thought an open act of faith before his father and brothers might be productive of good results, therefore I bought a beautiful rosary and put it there along with the other gifts. When he took up the little box 'From Mother' and pressed the spring, the lid flew open and there was the rosary. His father and brothers were looking on, interested. When the box opened and displayed the rosary, I could see in their eyes how they despised it. This was all just as I had expected, and here was where I had foreseen an occasion for my youngest son to make a quiet, dignified act of faith by his respectful handling of the rosary. But I saw—O God, be merciful to my soul and the souls for which I must give an account—I saw that he despised it too. He turned crimson as though his manhood had been disgraced before his father and brothers. A moment's silence—the color left his cheeks, his jaw set like a vise. He came and put his arm about my shoulder and tenderly kissed me. 'Darling little mother,' he said, 'you know how I love you and how I appreciate your efforts to give me pleasure, but remember that I am now a man like my father. Henceforth I renounce the superstitions of women and children.'

"O God," she cried, "how can I bear to live when all those in my own home despise me, and how can I dare to die when I must give an account to God for three apostate children! Oh, why was I so blind as to destroy my happiness for this world and the next by such a marriage!"

Father Casey was struck with a sudden idea.

"Mrs. Wigton," he said, "can you control your grief sufficiently to do a great act of charity? I have just used all my eloquence in a vain effort to dissuade one of the young women of my parish from marrying a non-Catholic. I shall call her in and you will warn her from your own bitter experience of the risk she runs."

"Father," she replied, "it would be useless. I know from my own experience that she would not heed me. When we are blinded by love we are all alike—all convinced that our own case will be the one happy exception out of a hundred failures," (With permission of the Liguorian.)

The Evil of Sin as Determined by Right Reason

(Continued from Page One)

higher beings, but these beings were in reality only the offspring of his own foolish fancy. He created his gods to satisfy the cravings of his passions, and in worshipping them he only worshipped himself. And practically the same is again becoming the fashion in our own times. What are these men doing who are trying to replace the God of heaven and earth by the dumb forces of nature? They are simply asserting their own divinity. Do they not tell us again and again that nature is all, and that nature has reached its highest development in man? Do they not point with pride to the fact that they have harnessed nature's forces and made them do their personal bidding? They proclaim to all the world that nature is their god and they themselves are nature's masters, and that therefore they themselves are the bearers of the supreme Godhead. It is precisely this that is implied in their statements that sin is but a human weakness, a necessary occurrence in the full and free expansion of man's appetitive faculties, an intermediate stage in the development of the individual and of society. In any other sense such statements are simply unintelligible.

(To be continued)

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After Dinner Story

Father Tim Casey.

(By C. D. McENNIRY, C. Ss. R.)

Father Casey had taken the way that nearly all of us must take sooner or later—the way to the dentist's. He had climbed the polished stair, so dark and forbidding to one with an aching tooth to fill. Mechanically he had read the sign: "Dr. Waite," and below it, the ironical legend: "Painless Dentistry." Pushing open the door of the waiting room, whom should he find there but one of his own lads from St. Mary's School—Emmet Mallin, the cross of his parents, teachers, and pastor, the terror of all the cats and maiden ladies in the block, and the pest of every Chinaman and banana vender in the sixth ward. Here was Emmet, not as usual prosecuting simultaneously half a dozen distinct campaigns of mischief with bewilderingly inventive "cussedness," but sitting demurely beside his mother. Ah, when a fellow really needs a friend, who sticks to him like a mother! And Emmet was in dire need of a friend; he was tortured by a fierce, jumping toothache, and, at the same time, unnerved by an ungovernable fear of the big, burly dentist who was at that moment behind the screen, bending over little Rosemary Glynn and using a hundred good-natured deceits to distract her thoughts long enough to attend to a decayed tooth.

"Why, Emmet," cried the priest, "what a fat, rosy cheek! The boys couldn't call you Skinny if they saw you now."

Emmet hurriedly drew a furtive sleeve over his wet eyes, then caressed the swollen cheek and said:

"If it didn't hurt so much, I'd like to be this way all the time. It's fierce to be skinny." And he looked down with supreme disgust on the spindle legs that dangled from his chair. "But it hurts too much—Ouch!"

"You know, Emmet," observed the priest, "a good Christian is glad when he has a chance to suffer in penance for his sins."

"Gee! will the toothache count for my penance," cried the lad, brightening up for an instant to his old irrepressible self. "I didn't finish the penance you gave me last Saturday in Confession."

"Shame on you for neglecting your penance so long!" interrupted his mother.

"'Taint no sin as long as you say it before the next time you go to Confession, is it, Father?"

"If the priest tells you to say it at a certain time, it is a sin—generally only a venial sin—not to say it at that time."

"I mean," pursued Emmet, "when he doesn't say any time—just says: As your penance recite three decades of the beads; like you said to me last Saturday."

"Even when the priest does not designate the time, you would commit a sin by postponing your penance very long, for you would run the risk of forgetting it altogether. If, however, you had solid reason to be certain that you would not forget it, then you would not sin, even if you did not say it before your next Confession. There is no special law prescribing that you must finish the penance received in one Confession before you go to Confession again. But aside from sin, it is a lazy, slipshod practice to postpone the penance received for your sins. You ought to have enough sorrow for having committed those sins and enough gratitude to God for having pardoned them to kneel there in the church and pray a while after Confession. And surely the very best prayer you can possibly say at that time is your penance. Another reason for saying your penance right away is the certitude that it will benefit you then. If you postpone it, you may fall back into mortal sin before you have it finished. A penance said in mortal sin is valid, but it does not do you any good—does not take away any of the temporal punishment due to your sins."

"All right, Father, I'll say my penance right away after Confession the next time. But can I count the toothache for my last penance?"

"No, you cannot. A penance is a judicial sentence pronounced upon you by the priest in his sacerdotal character of judge or representative of Christ. The work which he imposes upon you in Confession, that, and that alone, is your penance. You cannot validly choose something else in place of it."

"If the priest knew I was going to have a toothache, could he give me that for penance?"

"Not the toothache itself; that is not voluntary. A penance must be something you do of your own free will. What the priest could have said is this: As your penance bear patiently the toothache you are about to have. But I am afraid you would not have performed that penance, for you were not patient; was he, Mrs. Mallin?"

"Well, Father, if you heard him roaring about the house, you would think not. But from the time I told him he would have to have the tooth pulled if it kept on hurting, he bore it with a great deal more patience."

"Mom," he asked, anxiously, "do you think Doc will hurt me very much? He seems to be hurting that other kid like everything." (For Rosemary was proving anything but a patient subject in the hands of the dentist).

"That is because she is a girl," said Father Casey. "A boy would count that nothing."

This was a body blow for poor Emmet. He threw out his chest and tried to look brave, but only with indifferent success. He could face without a tremor the ordeal of having a whole row of teeth knocked out by a brick in a free-for-all-fight, but the cold-blooded scientific methods of a smiling, soft-spoken dentist in a white jacket and apron unnerved him. His good mother understood this and tried to take his mind off his troubles by returning to the matter of penance.

"Father," she questioned, "is our Confession bad if we do not say our penance?"

"If you confess your sins and are truly sorry for them, and the priest gives you absolution, your sins are forgiven, whether you say your penance afterwards or not. Yet you will commit a new sin by willfully neglecting the penance. The performance of your penance does not pertain to the validity of your Confession, but merely to its completeness. However if, at the very moment that the priest gave you the penance, you made up your mind not to perform it, your Confession would be bad. When the priest gives you absolution, he, by the power of God, takes away the guilt and the eternal punishment of your sins. However there still remains some of the temporal punishment which must be taken away by the penance. If you do not say the penance, or if the penance is not great enough for the sins, the temporal punishment must be taken away by indulgences, by the sufferings God sends you in this world, or by the excruciating pains of Purgatory. The works which the priest imposes upon you as a penance, receive a certain divine power, so that they are capable of taking away more of the temporal punishment due to your sins than they could ever take away if they were not imposed as a penance. From this you see the benefit of having the priest give you a big penance so that a great many of your prayers and good works will be invested with this extraordinary divine power. Some people think that the priest is cruel when he gives them a big penance; in reality he is doing them an unspeakable favor."

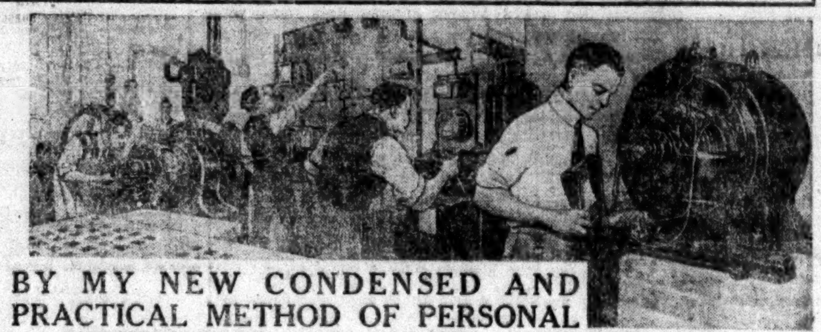
"Gee!" was all that Emmet said; but that one word expressed volumes.

"However, the taking away of the

(Continued on Page Four)

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

So many people laugh at these words in the Apostles' Creed: "He descended into hell." How do you explain this?

It is no more explainable than the fact that thoughtless people laugh at their neighbor's misfortune, that people not well informed scoff at all things holy, that they ridicule the tenderest and most sublime sentiments that are prompted by love of God or country. Explain how men could be so blinded by hate, their hearts so hardened by pride, their intellects so darkened by unreasoning fury as to blindfold the Son of Man and spit upon Him, and scourge Him and mock Him and nail Him to the Cross and taunt Him in His agony, and laugh at Him in scorn as He hung between heaven and earth. Explain all this and you have the solution of your question. How can it be explained except by saying it is done on account of a lack of knowledge? For this is a reasonable belief. It is a fact attested by the Sacred Scriptures. In the first Epistle of St. Peter, Chap. 3, verse 19, we read: "In which also coming, He preached to those spirits that were in prison." See here a proof of a third place or a middle state of souls: for these spirits in prison to whom Christ went to preach after His death, were not in heaven; neither were they in eternal torments; heaven is not a prison, it is a place of inexpressible love and unending joys; and Christ did not descend to preach to the souls that are lost.

Just a word about Limbo. The Jewish word "Sheol" signifies under the earth. It was used to designate both the place where abode the enemies of God as well as to denote the waiting place of those faithful souls who died in God's holy friendship, yet must linger in prison until the Messiah come, since the gates of heaven were closed by Adam's sin and their opening could be accomplished only by the expiatory sufferings of the Son of God. The word "Hell" is a translation of the Jewish word "Sheol."

When we profess our belief by reciting the Apostles' Creed and we affirm that "He descended into hell," we mean, nothing more nor less, than that Christ in His infinite mercy, went to proclaim His redemption to the souls who were waiting anxiously for their deliverance. By the word "hell" used here is not meant the place of the damned.

This belief in the existence of a place called "Limbo" is a belief as old as Christianity itself. It was taught by the Apostles an evidence of which is the passage from St. Peter's Epistle previously cited. It is not something modern. Holy Tradition and the Sacred Scriptures both proclaim this fact and therefore it is worthy of belief and respect.

Here is an item I read in a June periodical devoted to health culture: "The priests request the Catholic laity to fast before Communion on holy-days and Sundays. But I have seen the priests eat a good meal of ham and eggs." What do you think of that statement?

The statement may be partly correct but the insinuation is wholly wrong. In the first place the priest does not *request* the laity to fast before receiving Holy Communion, for the simple reason that the Church of which he is an humble minister *commands* it under pain of sin; and in placing this obligation upon her members she is using only the power given to her by her Divine Founder. This learned writer might consider that the judge who presides in court does not request Mr. Jones to refrain from burning the house of Mr. Smith. Why should he make such a request? The law of the land prohibits it under pain of severe punishment. The judge in the case instructs the culprit as to the full meaning of the law and metes out the punishment according to his guilt. So the priest does not make the law nor does he request his parishioners to refrain from eating before receiving Holy Communion, but in the capacity of pastor, he instructs them in their duty as to the law's observance and admonishes them if perchance they fail to comply. Moreover, no exception is granted to the faithful when they receive Holy Communion on week days. In other words, the same law of fasting binds in the selfsame way upon Monday or any day of the week as it does on the Sunday or holyday.

Perhaps the eminent writer has "seen the priests eat a good meal of ham and eggs." So have we and we have always considered it their own business to select the menu for the morning meal. This part of the statement may be correct. But the impression that the contributor wished to create by his insinuation—that priests do not observe the law of fasting before celebrating Holy Mass—is utterly false. The selfsame law binds both the priest and the layman; and the selfsame motive impels both to observe it strictly, namely to show greater honor to the Eucharistic King.

Non-Catholics may not be aware of the fact that the priest who holds late services, whether on Sunday or week-day, in officiating at a wedding or funeral, does not even take a sip of water until after his Mass—often past the noon hour. The law obliging a strict fast before Holy Communion hits the priest hardest.

Please name the vestments worn by the priest when saying Mass.

Amice, alb, cincture, maniple, stole and chasuble.

Would one, in mortal sin, gain any benefit from prayers?

Such an one should pray for a sincere contrition and pardon for sin. God, Who is ever attentive to the cry of His children, will give grace for a continuance in prayer and other graces suitable for the restoration of the soul to the state of sanctifying grace.

May one substitute the Scapular Medal for the Scapular?

Yes. It is necessary to be enrolled in the Scapular; then procure a medal with the image of our Lord showing His Sacred Heart and on the opposite side an image of the Blessed Virgin Mary; have this medal blessed by a priest who possesses the faculty of investing with the Scapular and the medal may be worn instead of the Scapular.

One Who Is Scrupulous—It is not sinful. Beware, lest undue curiosity lead such an one into sin.

I. W. A.—Submit the question to your pastor, giving all necessary information.

A Prodigal—That fact alone should not prove a deterrent.

I. O. U.—He is freed from further obligation.

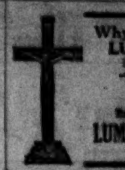
B. B.—The name of the church, and the name of the pastor you mention are listed in the "Catholic Directory."

A Friend—Give it to some worthy cause and your act will merit a reward.

E. M. A.—The act is not mortally sinful. Tell the circumstances when you mention the act of disobedience.

B. H. C.—All your questions are answered negatively.

Several of our readers who have received special favors in response to prayers offered through the hands of the Blessed Virgin, the Little Flower of Jesus, St. Rita, St. Anthony, have requested that we publish an acknowledgment. This notice is for that purpose.



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Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford are badly in need of Vocations; as their work has grown rapidly. They have now a Sanitarium for Women, Home for Aged Hospital, Day Nursery, and in near future will have schools. Young ladies who feel called to serve God may apply to the MOTHER SUPERIOR, The Sisters of Mercy, 185 North Lake Street, Aurora, Illinois.

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, OCTOBER 14, 1917.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

TWO SPECIAL EDITIONS ON LUTHER AND THE REFORMATION.

Be sure to double your order during the next two weeks, and spread these two editions of OUR SUNDAY VISITOR broadcast.

We had first intended to issue only one special edition on the Reformation, and in that to quote **Protestant historians only** against the superficial writers who extol the Sixteenth Century Revolution. However, during the past few weeks the Lutherans have practically issued a challenge to Catholics by circulating widely literature which is more anti-Catholic than it is pro-Lutheran. In our next issue we shall dissect and refute their charges and the following week get out the edition we had first intended.

—o—

We receive letters from too many people who request a personal answer. For some time it has been necessary to keep a priest occupied a full half-day replying to these. This service has been pure charity on our part, since there is never any enclosure other than a two-cent stamp to carry the answer back. We have conferred on the advisability of continuing the service from the standpoint of benefit to the correspondent. It is only in rare instances that we believe that any special good results from the directions we give, and therefore have decided to devote this priest's time to better use. Readers, then, will please not ask us to settle their personal difficulties and worries. We feel that their own priest or some one who is personally acquainted with them can give more pointed directions than one who knows nothing about them except from the indefinite correspondence which they send.

—o—

A priest in California has taken such an interest in the wide circulation of Father Noll's book, "The Fairest Argument", that he has sent out a hustling, capable, honest gentleman to take orders for the same.

This man, Mr. Hoopengarner by name, is now soliciting orders for "The Fairest Argument" in the state of Ohio; and it is needless to say that we shall greatly appreciate any courtesy extended to him.

While we have advertised "The Fairest Argument in OUR SUNDAY VISITOR at different times, many of our readers are probably not conversant with the nature of the work. It is a book, published both with paper and cloth cover, containing 400 pages, and aims at expounding clearly the different points of Catholic faith and practice and then defending the same by non-Catholic authorities only. Hundreds of our readers have asked us to assemble in permanent form the different non-Catholic testimony favorable to the Catholic Church, which has appeared in OUR SUNDAY VISITOR from the beginning of its publication. Their wish has been realized in "The Fairest Argument", where this testimony has been classified, and, in the aggregate, offers the strongest possible defense of the whole Catholic system.

This book is highly recommended by the Press as well as by many Bishops in the country as the very best book to place in the hands of non-Catholics—whether of the fair-minded or prejudiced class. The cloth-bound volume appears in blue silk, stamped with gold lettering, and sells at the very low price of 75c; in paper the books sells for 25c; on orders for single copies, 10c extra is charged for postage for either volume. The present is the third edition of "The Fairest Argument", revised and much improved; exact reference is given for verification of all quotations in the volume.

—o—

The Seventh Day Adventists who, by the way, are not permitted to participate in the war, are blaming the Catholic Church for having thrown the world into this terrible slaughter; in addition, in all their literature, they are slandering the ones who are doing most to lead our cherished country to victory.

The Catholic Church was the only institution which tried to prevent this world war, and she has done more than any other influence to mitigate its horrors and to restore peace. Had the Emperor of Austria listened to Pope Pius X, immediately preceding the outbreak of hostilities, it is very likely that the hundreds of millions now fighting would be with their families at home, in peace. Grieved over his failure to prevent the war, and over the foresight of the suffering to nations which would ensue, Pope Pius swooned away into an untimely death. From the very day of his election, Pope Benedict has exerted all his power to restore peace. Even in Germany, the Catholic Center Party in the Reichstag has been espousing peace; today this strong arm of the German government favors peace without annexation and without too heavy indemnities from its country's enemies.

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

CAPITAL AND LABOR.

"The inevitable desire of labor," wrote a Socialist publication, "is to get as much money for as little work as possible; and equally the inevitable desire of capital is to get as much work for as little wages as possible."

This inclination, like other "inevitable desires" of fallen nature, and all human selfishness and rebellion against the law of God, must be combated by labor and capital alike.

The first condition for successful resistance is that both parties acknowledge the existence of these evils and conscientiously seek to determine their extent. It is not right for either side merely to point to the faults of the other.

Here is the fatal mischief done by Socialism. Here, too, is the serious harm often caused by some of the foremost representatives of labor.

Capital is no less to blame when it draws its robes of righteousness about it and prepares to throw its stones at labor.

Confession, repentance, and a firm resolution of amendment are the need of the hour, and not self-justification. The remedies to end the struggle between the different classes of society, as Pope Leo XIII pointed out, are to be found only in the precepts of the Gospel, as always taught by the Catholic Church.

While it is too much to expect that either of the great bodies of capital and labor will forthwith lay aside the old Adam and instantly unite to bring about the reign of Christian charity and social justice upon earth, yet it is the duty of every individual worker and employer to contribute at least his share towards bringing about this happy consummation of Divine Will.

On the part of labor, let there be conscientious service; on the part of capital, adequate remuneration; on the part of both, mutual regard, consideration and forbearance.

"Let love be without dissimulation," writes St. Paul, "hating that which is evil; clinging to that which is good; loving one another with the charity of brotherhood. . . to no man rendering evil for evil; providing good things not only in the sight of God but also in the sight of men."

This high ideal Catholics must seek to realize in their lives. Thus the good example of even a few fearless and upright men, inspired in all their actions by the inflexible principles of their Holy Faith, will act like a handful of leaven to uplift the entire mass.

Catholic Organizations

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

SYSTEMATIC PRAYER.

We are systematizing almost every possible activity to aid our nation in this crisis, and a host of associations have sprung up or been adapted to this good purpose. But we Catholics are in a position to lend yet more noble and efficacious aid. We can especially promote the welfare of our nation by organized, systematic prayer. Some excellent suggestions have been made in the way of novenas, which one hopes will be carried out, but over and above these special prayers we should organize to offer up continuous supplication to Almighty God for the welfare of our native land and the coming of Christ's Kingdom on earth.

And Sodalities in particular, one of whose great works is prayer, should each one form a section to organize and promote this systematic supplication. The members of this section may agree to go to Holy Communion so often every week, to offer up certain fixed daily prayers and to say the Rosary in common in the family circle if they can, or privately at least, for the welfare of our country, for the brave boys who are going to the front, and for those whom they leave behind.

We must not overlook the supreme efficacy of prayer. All other means for achieving our purpose are good, but they have a limited scope and power. By prayer, humble and persevering, and offered up with a pure intention, we borrow the omnipotence of God. This section for prayer for our native land in the Sodality should make it one of its first acts to send in the names and address of the Sodality to "The Queen's Work," so as to join the Union of Sodalists in Prayer, and should secure the prayer of the Union to be recited publicly at the meetings. They should also induce their Sodalists to attend Vespers and Benediction, and in every way they can should promote the activity of fervent, persevering prayer for our native land and for all the peoples of the earth.

Readers Speak to Readers

THE AUTOCRACY OF UNBELIEF VERSUS THE DEMOCRACY OF BELIEF.

A LETTER AND ITS ANSWER.

By Rev. H. C. Hengell, Madison, Wis.

My Dear Father Hengell:

I have a friend, a girl of twenty-two, who has been studying philosophy at the University of ———. She is a Catholic, but some of the ideas she has assimilated lately are rather contrary to Catholic ideals.

The chief one is this: That if it is necessary for you to have a God, have one; but, if you can live a worthy life without believing , it is a proof of higher moral fibre, etc.

R. R. C.

—

My Dear Miss C.:

I congratulate you upon your intelligent zeal for Catholic truth. You seem to be well aware that the Catholic faith is solidly founded upon the **objective facts** of the absolute and eternal existence of God, of the true Divinity of Jesus Christ, and of the divinely commissioned **authority** and infallibility of His Church. Any one whose mind is open to conviction can convince himself, fully and completely, from the standpoints of sound reason (common sense philosophy) and history of the three great fundamental **facts** of our religion, namely: **God, Christ,** and the **Church. Read** and study Hill's (S. J.) "The Catholic's Ready Answer," published by Benziger Bros., Chicago. It is a large two-dollar book, which answers very logically and pointedly the so-called modern—but really ancient—objections and sophistries advanced against religion and the Catholic Church. If, in addition to this, you can find time to study the Stonyhurst Series of Catholic Philosophy (8 volumes), you will learn how pitifully superficial are the alleged difficulties of alleged modern philosophy against the existence of an infinite, eternal, personal God.

Your friend suffers from an **attitude of mind** which is indifferent if not hostile to religion. What you term her chief objection (an error as ancient as it is superficial) is psychological and not logical. It may be sincere (impossibly so in the case of a Catholic), but sincerity is not truth, as your friend no doubt realizes when she writes an examination paper. Logical argument will never convince any one of anything **against his will.** He must first set aside intellectual **pride.** He must **open his mind to truth;** that is, he must be intellectually humble and ready to receive what he does not even wish to receive.

Think of the enormous intellectual pride and self-conceit implied in the statement, "if it is necessary for you to have a God, have one; but if you can live a worthy life (subconscious: you yourself are to be the best judge of what is a worthy life) without believing, it is a proof of higher moral fibre (subconscious: the kind of fibre which I and my class possess). Clearly such a statement is not logical but psychological. It expresses not an **intellectual conviction** but the **attitude of a proud heart.** It proudly asserts **without proof** the autocracy of unbelief (cherished by the few) against the democracy of belief (cherished by the vast majority of men, including the most honored and intellectual men) in the existence of God. It offers **no argument** against belief in God, but merely expresses a preference for a life of infidelity and conventional **respectability** as against a life of religious **conviction** and moral **responsibility,** even as to willful **thoughts** and **desires.**

At present your friend is more in need of prayer than of argument. If she will only **pray a little** (not merely **say prayers**) she will be prepared to **see** God in the light of both reason and faith. With open mind and heart she will understand your arguments and the books which you may place in her hands. Let us also pray that God may teach her how to pray first and study afterwards.

I shall be glad to hear from you again. With best wishes, I remain,

Yours sincerely,
H. C. HENGELL.

Denver, Colo., Oct. 1, 1917.

Reverend Father:

Will you permit me to say a word in regard to Mr. Whatham's contention? The subject permits a very lengthy handling, but this I eschew. The Catholic Church according to the Fathers is and was that church in union with the center of unity. The P. E. Church, unfortunately, was never so blest. It is generally admitted by those who hold the Christian ministry to have a divine prerogative, that Christ founded but one church. It is an indisputable historical fact that there never was any corporate union between the Roman Church and the present Church of England (as by law established). Perpetuity is the base upon which Catholicity is constructed—all times, all places—and all talk in an effort to establish what they call the historic side of their church—on their part—is the sheerest folly.

If the Catholic Church is not of Divine origin, there is nothing to the Christian religion; and, if it is not, the Protestant churches, of which the P. E. is one, are in the same fix, viz.: "nothing to it." A thing cannot be and not be at the same time. As an Anglican, I firmly believed that there was a "One, Holy, Catholic and Apostolic Church." As a Catholic I know it.

An Ex-Anglican Catholic.
Yours,
H. A. WIMBUSH.
4851 Perry St., Denver, Colo.

A PLAN.

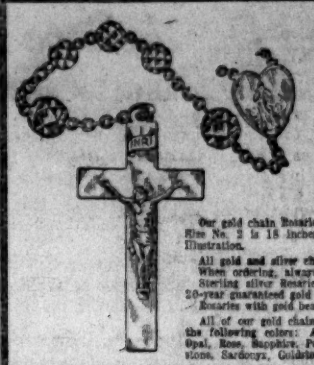
Dear Father Noll:

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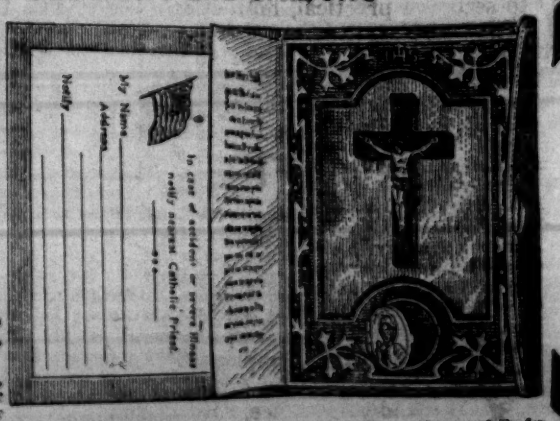
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